M.L.P. Mar. 17, 1905

# Moonshine.

## BY THE LUNARIAN SOCIETY.

*Κυανεοι κυαμοι κυανα 'ενι κυστιδι πεπλε.*

*No.* 1. *Saturday, June 20th,* 1807.

### BY THE MAN IN THE MOON.

Among the many relics of Egyptian learning, brought to Europe by the members of the National Institute of France, was a roll of Papyrus found in the small pyramid of Gizeh. To defend it from the air, it was neatly wrapped up in waxed linen, and the whole inclosed in a case of metal, which was, at first, supposed to be gold, but on being examined by Citizens Fourcroy and Chaptal, was found to be a peculiar substance, which possessed none of the properties of gold except its lustre.

On unfolding this precious scroll, this most ancient depositary of human wisdom, it was found to contain hieroglyphics of a similar kind to those that are sculptured upon the ceiling of the innermost recess of the temple of Luxor. It was, therefore, evident, that it contained matters not intended to be exposed to the profane eye of the vulgar; but reserved solely for the initiated in the greater mysteries. At the top of it was drawn a beautiful representation of Isis, with a crescent on her forehead, and around the border ran a *treillage* of lotus intermingled with the plant that is known by the denomination of *goose grass.* The whole was ornamented by the use of inks of the most brilliant colours, which gave it somewhat of the appearance of an illuminated manuscript of the times antecedent to the discovery of the art of printing.——The breadth of this roll was precisely twelve inches, and its length, when carefully unfolded,

was found to be five hundred and forty-two feet, seven inches and three lines, Paris measure. It was this circumstance alone, that prevented an engraved fac simile of it, from being inserted by Citizen Denon, in his account of his travels.

But, however gratified the literati of France might be by this invaluable acquisition, their satisfaction was much diminished by the tantalizing reflexion, that all the knowledge contained in it, was, perhaps, for ever locked up from them, by their ignorance of the character and the language; and that they must be content with gazing at it without fruition, like a Spanish lover contemplating the tip end of his mistress's finger, through the lattice of a third story window. Six years did they employ in their researches, and six years did they sigh in fruitless expectation; time, at last, procured them what no foresight could have promised. Among the many learned Hebrews, who, on the invitation of the Emperor Napoleon, repaired to Paris to attend the Grand Sanhedrim, was Rabbi Salomon Azulai ben Salomon, of the tribe of Benjamin. He was perfectly versed in the meaning of the Egyptian hieroglyphics, and could explain all their hidden allegories, having received from his father, all the traditionary knowledge that had been preserved in the family, as it was received from their great progenitor, Joseph, who, when minister to Pharoah, had been hierophant in the greater mysteries.—By the aid of Rabbi Salomon, the long wished for translation was furnished.

The roll was found to be an extract from the proceedings of the Philosophical Society of Memphis, containing a debate upon one of the most interesting subjects that ever occupied the attention of a learned body. The

professors of the college of Philoe, had proposed as a prize question, "What is the most proper substance to make blind bridles for geese?"—and the important results that were expected from its discussion, assembled the *sçavans* from every part of the valley of the Nile. Various were the opinions, that in their turn, seemed to preponderate in this learned body. Some were for managing them by chains of gold, while others proposed to controul them by the force of iron. An eminent philosopher from the Thebais, proposed to throw dust in their eyes; but to this it was objected, that although it might answer the purpose of blinding them, it could not, by any means, be so managed, as to lead them. At last, a sage who had spent forty years in meditation and solitude among the desarts of mount Mokattam, arose and informed the society, that, from a long series of experiments, he was convinced that nothing would answer the purpose so effectually, as Moonshine. This annunciation was followed by arguments so convincing, that it was unanimously agreed, to obtain from the venerable discoverer the method of preparing it, and recommend it to the world. The small pyramid was built for the purpose of preserving the record of their proceedings, while the larger one was erected as a depositary for the precious secret itself.

Such is the substance of the translation of Rabbi Salomon, from which it appears, that the chamber in the great pyramid, which has puzzled so many wise heads to find out what it was intended for, was made for no less a purpose than to contain the account of the mode of making *Moonshine*, and it is probable, that the stone chest found in that apartment was once filled with this wonderful substance.

ing out any other way of procuring it, than showing where it is to be found.

So much was I pleased with the labours of these worthy associates, that I resolved to become myself a member of their institution; I therefore took my seat in a meteor that was coming down to earth, and was by the learned Lunarians received with open arms, and created their perpetual president. Let not the incredulous reader startle when I tell him that I am the Man in the Moon who write this. Although I do not come like Simon Snout with my lantern, my dog, and my thorn bush, yet I shall in my future visitations produce such irrefragible proofs of my identity, that every one who weighs them will be as fully persuaded that my pretentions are just, as that there is Moonshine in Baltimore, or ghosts in Queen Anne's County. So far from coming in a questionable shape, I hope soon to be welcomed by the inhabitants of this city, as a valuable acquaintance. My aim shall be to supply them with a sufficient quantity of Moonshine, which may in some measure compensate for the want of lamplight, as long as the minor luminaries that furnish this latter are disposed at such distances as to dazzle the passengers, without giving them any assistance in finding their way. Not that we pretend to be able to prevent young ladies from spoiling their pink stockings by walking through puddles in their way to a tea party, (for these occurrences, together with the fate of empires, the formation of love matches, and the prices of stocks, are under the peculiar direction of the stars) but we hope that we shall console them by such gifts of Moonshine of the first quality, as shall make them forget all these inevitable calamities of human life. To produce such a degree of philosophy among all the beauteous Peripateticks that are

But long has the world had to deplore the ravages of the Saracen conquerors; nor, until now, did they know the extent of their depredations. The name of Amru-ebn-el-As, has long been infamous, on account of his having been the destroyer of the Alexandrian library; but we could have forgiven him even this, if he had not extended his devastations to the pyramids. In the hopes of finding gold or silver, these barbarians broke open these monuments of Moonshine, but not finding the objects of their researches, neglected the more precious deposite; the secret record of the sage Osymandyas, was trampled under foot and destroyed, and the art of making Moonshine was near being lost forever.

Luckily for the world, in the worst of situations there is room for consolation. Had not the Egyptian method been lost, the faculties of the society under whose auspices these pages are ushered into light, would never have been called forth. One of this body then at Paris, having formerly had occasion to render services to the Prince of Benevento, while in America, received from him, as a special favour, a copy of Rabbi Salomon's translation, which he immediately hastened to place in safety, by sending it off to America, lest some change of temper in the Minister or his master the Emperour, might cause an order for redemanding it. By the Lunarians it was received with enthusiasm, and the wits of the society were all set to work to discover, if possible, the way of manufacturing it. As yet we have not succeeded exactly as our first wishes induced us to hope; but we have by our researches brought to light a truth of much greater importance, namely, that Moonshine already exists in the world in such quantities, that there is no need of point-

by both of whom the work was particularly valued

to be seen in Market-street on a May morning, will give no small lustre to our names, and we beseech our fair pupils to give us full credit for our intentions. To them shall a large portion of our time be devoted, and whether they be employed in milliners' shops, in the contemplation of new ribbons, or listen at a tea party to the stolen whispers of a lover,—whether they *melt* at a tragedy, on a crowded benefit night in this charming month of June, or stray by the unruffled verdant surface of the canal to enjoy the odoriferous breezes of the meadow, we shall be always on the watch to see that on every occasion a sufficient quantity of Moonshine be provided for their entertainment. Cheered by its reviving influence, their hours shall pass all cheerily along, every scene shall be dressed in gayer colours, nor shall the want of ice-creams in August affect the young, or the suspension of loo parties at Christmas bring ennui upon the old, while the meteor coruscations of Moonshine play in their eyes. Blessed discovery! from which spring such important advantages! by which nothingness and inanity receive a lustre superiour to that of the most eminent virtues! by which the tongue of flippancy can overpower the knotty force of argument! which revealest the secret object of many of our most eager pursuits, and the much envied reward of our long continued toils! long shall the grateful world continue to venerate thy author, the great Osymandyas, and his disciples and followers, the members of the Lunarian society.

But although the ladies consume so great a proportion of the article we deal in, let it not be supposed that they are to be our only customers. Many and various are the benefits which every class of society receives from the use of our great panacea. Does a man wish to get for-

ward in business? let him use a little Moonshine and he is sure to succeed. Is a charitable institution to be promoted, or a new scheme of speculation to be proposed to the public? thé managers of it will find that nothing will further their views so much as scattering abroad a little Moonshine. At the theatre the use of this article is well understood under the names of stage effect, puffing, &c. and we have known a play bill full of Moonshine, procure a more numerous audience at a benefit, than could have been obtained even by a pantomime full of thunder and lightning. It is curious to observe what different modes these heroes of the sock and buskin employ to exhibit their Moonshine, when they sport it *in propriâ personâ*. One thinks it has the best effect in love scenes, and on those occasions turns up the whites of his eyes, and wrings his hands like a washerwoman; another hangs his round his neck in the form of an eyeglass, from which the spectators may infer that he is either very short sighted, or very fashionable. Another works up his Moonshine into all the grades of stamping and staring, and clenching of fists; while a fourth converts his modicum of it into a couple of watches, one in each fob; indeed I once saw an ingenious tragedian, who improved upon this idea, and in the character of Pierre, in Venice Preserved, contrived (by wearing a short cloak) to display *four watches*, disposed at equal distances round his waist, with all their paraphernalia of seals, rings, and other appendages, which, in consequence of the various starts and bursts of passion, with appropriate gestures, exhibited by that conspirator, gave a full elucidation of the theorems of philosophers upon centrifugal motions, and the oscillations of pendulums.

In our courts of judicature we may often see the sub-

ject of our discussions used with great advantage. When twelve honest men are shut up together in a box to decide upon right and wrong, a little Moonshine properly managed, will give a barrister such a command over them that they will have no eyes or ears to perceive any thing except what he thinks fit. Witnesses may testify, and adversaries may remonstrate, but when he has once ~~got~~ the reins in his hand, he can direct them according to his pleasure, while his clients stand gazing with open mouthed admiration. This happy class of men, the clients, are among the few who have no occasion to spend their trouble in seeking for Moonshine. They frequently receive it when little expected, and it is but just they should, for it is very often all that they get for their money.

Next to the orators of the bar we might place the members of the Polemic society, but alas! such is the fate of all sublunary things, that we in vain seek for this institution. States and empires, and learned societies, are, like the individuals of which they are composed, subject to the laws of mortality, and no philosopher's stone has yet been discovered that will secure eternal duration even to a collective body. The walls of the Pantheon, where such flashes of Moonshine dazzled the optics of the visitors, where every subject of discussion was placed in so many different lights that at last no body knew in what light to view it, now mourn, in darkness and silence, the constellations that there once shed their lustre. Penetrated with deep regret for the fate of a sister society, the Lunarians resolved that a cenotaph should be erected in their hall of meeting, with an inscription commemorative of its demise and their regret. The completion of this design is only delayed by an accident. The secretary who was appointed to draw up this

epitaph having proceeded as far as *obiit anno ætatis* ..... could not fill up the blank, from not knowing how long the society had been in existence, and it is therefore postponed until he can ascertain whether it had arrived at the years of discretion.

The services rendered to the learned faculty of physic by the inventors of Moonshine, are not less than those received by the honourable faculty of the law. When a young lady chooses to be sick because she has nothing else to do, the prescription of a box at the theatre, or a dose of Moonshine, has a wonderful effect in removing the complaint. When, after a long consultation, contending doctors cannot convince each other of the justness of their respective opinions, all difficulties may be compromised by prescribing a little Moonshine until they shall have time to find out that there is no difference between them.

To those gentlemen who have debts to pay which it is not convenient to discharge in Spanish milled dollars, nor yet in bank notes, we recommend the use of Moonshine. It is a coin that is current in all countries without being liable to a discount, and he must be a Cerberus of a creditor indeed, whom a sop of this kind would not mollify. When applied by a shake of the hand it will often avert a pressing demand; but when disguised in an invitation to dinner, it is frequently equivalent to a receipt in full.

But there is another class of men to whom our commodity is still more necessary....the quid nuncs, or newsmongers. To them it is the life, and soul, and essence of their existence. With what avidity does one of these devour a newspaper filled with Moonshine in all its varieties. First they fall to upon an account of a new battle

in Poland, then refresh themselves with an earthquake in Louisiana, and by way of desert count over the killed and wounded at Buenos-Ayres, or, by a desperate effort, swallow a sea monster which had in its turn swallowed a vessel on Lake Ontario. Gentle souls! although yours is not the precise kind of Moonshine that we deal in, we wish you an ample supply of it. For your sakes may plagues, and wars, and murders, and earthquakes, and robberies, spread terrour over the surface of the—— newspapers! May these vehicles of intelligence convey daily to your delighted eyes accounts of houses burnt down, and ships cast away, and revolutions in Cochin China, and intimations of something important from the court of Tombuctoo, and civil wars among the Osages or the Knistineaux....provided that one single syllable of all this be true! For truth or falsehood are alike of little importance to a newsmonger,.....give him but a plenty of Moonshine and he is contented.

For the constituted authorities of the country we have too much respect to presume to offer them our advice. Leaving them to the exercise of their better judgment, we do not think it proper to recommend to them the use of Moonshine, nor would we by any means be understood to insinuate that they ever make use of it. Our respect for the higher powers is such, that we extend a share of it even to those who have no other claim to that appellation than a desire to be ranked among them; we shall therefore observe the same deference for candidates that we do for men in office, and shall not suggest to them that they might reap some benefit from our specific, for they are doubtless the best judges of what should be done.

Nor shall we presume to intrude with the offer of our

commodity upon the mysterious association of free masons, for it is shrewdly suspected that that society has been in possession of the Egyptian secret from time immemorial; and has preserved it in a state of much greater purity than that in which it was exhibited to the world by count Cagliostro. To them we tender the homage of our respect, but shall not trouble them with unnecessary advice. *Ne in sylvam ligna feras*, or, to speak plain English, we carry no coals to Newcastle.

We shall conclude by detailing to our readers the plan of our operations. Our future numbers shall be devoted to the purpose of furnishing them with an ample supply of Moonshine. Sometimes we shall point out to them the sources from which they may procure it ready formed and moulded to their use, and sometimes we shall exhibit to their inspection specimens of its utility and ornamental elegance, and endeavour, by the production of living examples, to rouse the slumbering world to imitation; but our chief employment shall be to present to them sundry pieces of Moonshine of our own weaving, according to the newest fashions. Our present assortment of that article we flatter ourselves is complete, and will be found on trial to please all tastes. For those who are fond of comparing their own excellencies with the deficiencies of other poor devils around them, we have in store a budget of satire, of which we shall leave the distribution to themselves. For those of merrier frame, we shall work hard to manufacture a few easy jokes; for dull dogs we shall sometimes even condescend to be dull; for the readers of the Port-Folio we have a collection of new puns and old anecdotes; and for the ladies we shall cull from among the inditings of our younger days many a tender ode and dying ditty. For the supply of these articles

we have in our society a number of workmen of the first eminence, and we feel confident that we shall be able to furnish the world with as much Moonshine as ever was produced by any *other* society *for the promotion of useful knowledge.*

In the course of our succeeding numbers, the other members of the Lunarian society will introduce themselves to the public. In the mean time, all who wish to ask our advice, or to give us their own, (which is the more probable occurrence of the two) may direct their letters "To the Man in the Moon," and put them into the box in Mr. Jefferis' window. D

## *TO THE PUBLIC.*

Whereas it hath been represented to me that many well disposed persons are willing to become members of our society, I have therefore directed the secretary of the said society to lay before them the rules, laws, and ordinances thereof, relative to the admission of members.

COPERNICUS PTOLEMY, L. L. D. F. S. N. A., *&c. &c. &c.*

*Vice-President of the Lunarian Society.*

## ANNOTATIONS,

*By Vincent Lunardi, Esq. Secretary to the Lunarian Society.*

Our President having spent the greater part of his time in solitary study for the good of mankind, in imitation of his predecessor the illustrious Osymandyas, has learned to despise all the unnecessary foppery of the multiplication of words, so prevalent in the present day,

and has always been remarked for brevity and chewing tobacco. "What is the use of words," will he sometimes say, "but to express our meaning, and if a few plain words will serve our purpose, why should we go out of our way to seek for others, merely because, forsooth, they are thought more elegant?" Such is his argument, (for he always prefers the Socratic mode) and knowing that he will make no reply if we object to it, it is a rule of the society never to contradict him. This taciturnity of his has very frequently been the cause of considerable debate among his acquaintances. His friends are all convinced that it proceeds from intensity of thought, and that, like the Spectator, he has studied himself dumb for the good of mankind; at the same time they regret it, as depriving them of an infinite deal of pleasure which they promise themselves if he could but be brought to open his mouth more frequently, for any other purpose than putting in a fresh quid; and lament that he should thus carefully conceal his light under a bushel. His enemies, (for every good and great man has enemies) assert that his silence is mere stupidity, and that it is very good policy for a man who has chanced, without knowing it, to say a very good thing once in his life, to hold his tongue for ever after, that the world may suppose him capable of saying something else equally good if he chose it. As to hiding his light under a bushel, they say that it is not uncommon to appear to be hiding something in order that those who see us may take it for granted that it *is* a light which we seem so anxious to conceal; and that abundance of these dark luminaries are to be met with every day, and they mention as examples those silent gentlemen who take their stand at the corner of a street, clap their bamboo to their

nose, and look as if they thought, while, alas! all their thought lies in their looks. They also quote the old story of the parrot, who, on being asked the cause of his silence, replied, "I think the more,"....but, when other questions were put to him, the poor bird could give no other answer than the repetition of "I think the more." Such are the calumnies of the malevolent who envy this exalted character his pre-eminent station, and have even attempted to make him an object of ridicule by calling him Old Copper Nick. But, though curs may bay the Moon, its light shall still beam forth unclouded.

Another very amiable trait of our Vice-President is his modesty, for who but he would have shrouded all his titles in three *et ceteras?* Besides his designation of L. L. D. F. S. N. A. the learned Copernicus Ptolemy is fellow of sixteen royal societies, forty-three academies of arts, one hundred and twenty-one anacreontic societies, and one pugilistic association. He has likewise had a number of invitations from other institutions of this latter denomination to become one of their members, but having had the misfortune to lose three teeth and to receive a black eye on his admission into the first, he has ever since declined all similar honours.

For the satisfaction of the unlearned I shall inform them, that the letters F. S. N. A. affixed to his name, signify Fellow of the Society of Noah's Ark, which body is commonly known to the world by the name of the Antediluvians. By the assistance of our vice-president we have obtained an extract from the journals of this society, which settles a point that has been long contested between the Lunarian society and the Free Masons. Between these two bodies there has been a long dispute relative to seniority; the Masons having the confidence

to contend that their society existed before ours was in being, although it is notorious to the world that their origin can by no means be traced higher than the building of Solomon's temple. Now, from the journals of the society of Noah's Ark, (which the Free Masons allow to be older that their own) appears that the Antediluvians themselves do not pretend to have existed before Methusalem, while they acknowledge that the Lunarians can count a succession of presidents up to Tubal Cain, who was the first that began to work up Moonshine into ear rings, watch chains, seals, rings, and other necessaries of life. Let the Lunarian society, then, be venerated as the oldest and most respectable upon the surface of the terraqueous globe.

In our next number we shall, in compliance with the mandate of our vice-president, give to the world the rules and institutes of our society. V. L.

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## *MOONSHINE FOR THE LADIES.*

BY TIMOTHEUS VARNISH, FELLOW OF THE LUNARIAN SOCIETY.

To conclude this our first number without an article that the ladies might consider as particularly devoted to themselves, would be to offer an unmerited insult to their charms, and to do violence to our own feelings. To them it is a rule of our society to pay the most pointed attention, and we are happy to find that by so doing we shall stand the best chance of gaining the favour of our patronesses, the Muses. Instead of being of a jealous disposition, as they once were, these goddesses have of late years been peculiarly grateful to all who pay due devotion to their own sex. They do not now bid their votaries "slight all females but the muse;" waste their life in garrets by the light of the midnight lamp, or hide their

"unkempt locks" in the retreats of a college. It is in blaze of a tea party that our unfledged poets are taught to expand their wings, where, like flies that have approached too near to the candle, they flutter about and lament their misfortunes in a dying strain. So necessary, indeed, have they become for the ladies, and the ladies for them, that a poet without a Delia or a Cara, is as uncomfortable an animal as a knight errant without a Dulcinea or a Bradamante; while, on the part of the ladies, it is reckoned as great a deficiency to be without a "song-inditer," as it would be to a Highland chieftain to want a piper. To every fair forlorn, whose admirers may not have the scull to perceive that "rhyme" and "time," and "love" and "dove" jingle together, we offer the following. Let her make them transcribe this upon gilt paper, and then, as a great secret, she may shew it to all her acquaintances as a copy of verses addressed to herself.

SONNET.....TO DELIA.

'Twas not the liquid lustre of thine eye,
Nor thy fine form, to which might ill compare
The* bending statue, nor thy glossy hair,
Nor thy cheek ting'd with health and beauty high,
Nor yet thy honied lip, nor those bright rows
Of pearl, thro' which thy breath more fragrant flows,
Than balmy Zephyr when he wooes the May,
That won my heart: for beauties I have known
That *almost* equal'd thine, and have not lov'd!
It was thy gentleness my bosom mov'd,
Thy heart to feel for others' miseries prone,
Thy converse sweet, and (unaffected) gay.
These shall endure when other charms are past,
And while these shall endure, so long my love shall last.
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* "*The bending statue that enchants the world.*"...Thom.

J. ROBINSON, Printer.